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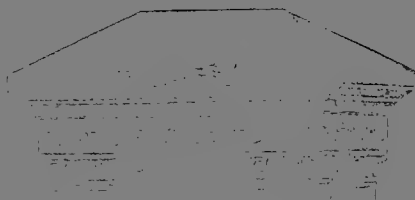
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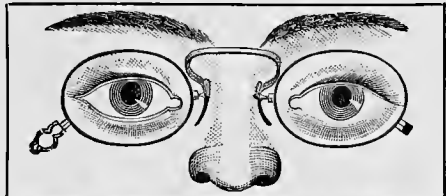
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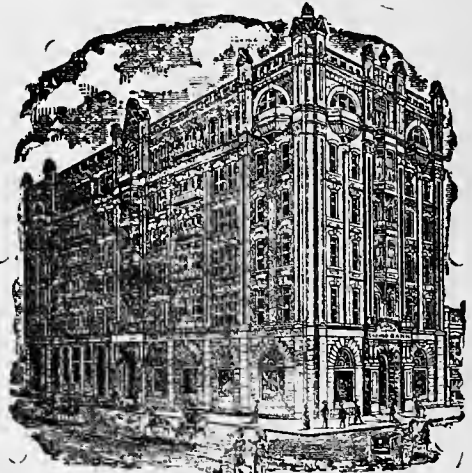
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VOL. XXXVI.

SALT LAKE CITY, JULY 15, 1901.

No. 14.

LIVES OF OUR LEADERS.—THE FIRST COUNCIL OF THE SEVENTY.

PRESIDENT JONATHAN GOLDEN KIMBALL.

PRESIDENT JONATHAN GOLDEN KIMBALL was born in Salt Lake City, June 9, 1853, "in a palatial Utah home of half a century ago—a residence of his father's, erected in 1848-49, which still stands practically as it was built at that time." Elder Kimball has many times stated publicly that he was very much pleased when being set apart for a mission by one of the Apostles to have it said in that blessing that he was a son of his father, Heber C. Kimball. His mother's name was Christeen Golden Kimball, she being the only member of her family that ever joined the Church. Brother Kimball was carefully trained by his father, as he was living in such close proximity to him that he was ever under his very watchful care. He had the privilege in his early years of accompanying his father with President Brigham Young's large parties when visiting the settlements of the Saints.

He was a student of the leading schools of Salt Lake City up to 1868, and had a life scholarship paid in what has now terminated in the University of Utah; he was also a student of the «Morgan Commercial College.»

His father died June 22, 1868, and being the eldest child of his mother's family, unfortunately and against his mother's wishes he became attached to the vocation of driving a team—hauling wood from the canyons, ore

from the mines, etc. To follow a profession of any kind was not urged upon young people in those days, and notwithstanding every effort was made by his mother to secure more elevating employment, it failed; and the mother went out the second time, in 1875, as a pioneer, and with her family located in Meadowville, Rich County, Utah, where Brother Kimball and his brother Elias S., who has been his partner in business ever since, purchased four hundred acres of farm and meadow land, and in that cold, northern clime established a ranch and farm, and for fifteen years followed the horse and cattle business. They were successful and accumulated considerable means.

From the time of his father's death, and up to the fall of 1881, he was under no restraint of any kind, but was as free as the birds that fly in the air; no man's hand was stretched out to guide him in the footsteps of his father until that man of God, Elder Karl G. Maeser, was directed by the Spirit of the Lord to the isolated little settlement, made up largely of eleven of Heber C. Kimball's sons and their families. This great and good man called the people together in a log school house and testified of God, and spoke in the interest of the Brigham Young Academy. The Spirit of God awakened and aroused Brother Kimball and his brother

Elias, and for the first time they realized there was something else to be accomplished in life besides looking after cattle and horses. They repented of their weaknesses, reformed, and after great sacrifices and the overcoming of many difficulties they both attended the Brigham Young Academy for two years, and were guided and tutored by Dr. Maeser and his associate teachers. While it is true they did not graduate or attempt to do so, they repented, reformed, and gained a testimony that God lives, and they have been loyal and true to the Brigham Young Academy ever since.

At the expiration of the school term, Elder Kimball was called, April 6, 1883, by President John Taylor, to fill a mission to the Southern States. In eight days after receiving his call he was set apart by Brother Moses Thatcher, but was not at that time ordained a Seventy. Together with twenty-four Elders he landed in Chattanooga, Tennessee, and was appointed by President B. H. Roberts to labor in Virginia, where he joined his companion as a traveling Elder and labored absolutely without purse or scrip. After laboring one year he was appointed to act as secretary of the Southern States Mission at Chattanooga under the direction of President Roberts. He was very familiar with the details of the martyrdom of Elders Gibbs and Berry, as well as with the mobbing, shooting at and whipping of Mormon Elders during the year 1884. The last year of his mission his health and constitution were broken; he was troubled with malaria, which continued to afflict him for many years. In the spring of 1885 he received an honorable release, and returned via New Jersey, where he preached, and visited his mother's relatives. On his return he continued in the ranch business, and was ordained a Seventy by President C. D. Fjeldsted, July 21, 1886. On his return to Bear Lake he traveled as a home missionary in that stake, and was appointed to preside over an Elders' quorum, after which he was chosen and set apart as superintendent of the Young Men's Mutual Improvement As-

sociations of the Bear Lake Stake, and visited the associations until he moved to Logan City. The Kimball brothers partook of the spirit that is now running rife in the world and commenced to worship the «Old Gold Calf,» hoping to gain honor and renown by becoming rich. Elder J. Golden together with Newel and Elias, entered into the implement business under the name of «Kimball Brothers,» establishing places of business at Logan and Montpelier. They signed notes for the first time for over thirty thousand dollars. They labored hard for four years, and lost their investment, but saved their good name and paid their debts. Their ranch was exchanged for Cache Valley property, and their cattle and horses invested in real estate. They were not yet convinced of the danger of speculation, but went into the real estate business during the boom, and bought everything almost that was for sale, and wound up their career as business men by investing in a company that had purchased 119,000 acres of land in Canada. What they failed to lose their friends helped them out of, and they were for the time being prevented from chasing after the golden calf—moral: «don't go in debt.»

The Lord again came to the rescue and Brother Golden was called, August 1, 1891, by the Prophet Wilford Woodruff to succeed Elder William Spry as the president of the Southern States Mission. Notwithstanding his health was seriously impaired, and he was about to graduate in a business way, the Prophet of the Lord promised him he should regain his health and be blessed of the Lord, which was literally fulfilled.

Brother Kimball labored three years as president of the Southern States Mission, and was succeeded by his brother, Elias S. Kimball.

On April 6, 1892, he was chosen one of the First Council of the Seventy, and was ordained by Apostle Francis M. Lyman, two days later.

Brother Kimball was called to be one of

the aids in the General Board of the Young Men's Mutual Improvement Associations in the year 1896, and has taken an active part in filling appointments, as directed by the General Board, in nearly every Stake in Zion, visiting the young men's conferences, young men's and young ladies' conjoint conferences, and conventions. He has also been one of the chief workers for four consecutive years, as one of a committee in directing a missionary work among the young men, under the instructions of the General Board. In the year 1897 about eighty-seven missionaries labored in the stakes of Zion, visiting about twenty-five thousand young men and urging upon them to enroll their names and become Mutual Improvement workers. The hearts of hundreds of young men were softened, and many repented and were baptized. One Elder baptized over ninety people in one stake, and the young men followed this Elder from settlement to settlement to listen to his preaching on the principles of the Gospel. There are many very interesting incidents and touching stories told connected with the successful labors of these missionary Elders. In the year 1898 one hundred and fifty missionaries were sent out and they visited sixteen thousand, eight hundred young men and accomplished great good. The plan of missionary work was somewhat changed in 1899 as only thirty-eight Elders received a regular call (as all others had been called,) by the Presidency of the Church, and were set apart as are the Elders who go on foreign missions. These thirty-eight Elders were called to Salt Lake City and instructed

by the leading authorities of the Church for five days; and one Elder was sent to each stake as a representative of the General Board, to labor with the officers of the stakes and associations, and to awaken an interest in the work. In the year 1900 another change was adopted and a local missionary work was introduced, wherein local missionaries were appointed in each association. These brethren went quietly to work to convert careless young men, and it was intended to have as many missionaries in each ward as we had young men to labor with. The committee this year (1901) intend to send out among the young people another company of select and choice young Elders as regularly called missionaries, under the direction of the General Board, as it is believed there is a great field of labor among our young people for the preaching of the Gospel. We have very few, if any instances, where our young men have rejected our missionaries in their labors during the past four years.

In January, 1901, Brother Kimball was appointed by President Snow and given the privilege, in company with his wife, Elder Heber J. Grant and family, to visit the California Mission, the object of the call being chiefly that he might become acquainted with that field of labor. He had the privilege of meeting with the Elders and Saints and listened for the first time to the Mormon Elders preach on the street corners. Elder Kimball was very much impressed with that country and people and believes a stake of Zion will yet be established in the State of California.



ASIATIC TURKISH SCHOOLS.

IF you were to go into a school-room in Turkey expecting to see seats and desks, you would be disappointed, as the scholars sit tailor-fashion on the floor, generally

bringing a small cushion or rug with them to sit upon. In many of the schools, all the scholars read their lessons aloud at the same time, and they seem to have the idea that the

one making the most noise is the most diligent student. On the floor, close to some of the pupils, you would see something resembling a large, brass smoking-pipe. This is the inkstand, the bowl having a cover, the other portion being used as a receptacle for pens and pencils. The pen used in writing the Arabic character (which character is used more than any other in writing Turkish), is a sharpened reed from which the pith has been extracted. In writing Turkish in either Greek or Armenian characters, however, quills or pens, such as we use, are employed. As the scholars do not have desks, they double back the paper, usually cornerwise, and write holding the paper in the hand. This custom is so general that when the people have desks or tables to write on, they hardly ever use them.

In going into school all the scholars take off their shoes, either leaving them at the door or carrying them with them and leaving them on the broad window sill.

The boys and girls do not go to the same school, (boys and girls rarely study together in any place except in America or in schools under American teachers.) Among the Mohammedans, a girl or woman is not allowed to show her face to any man except her father, brother or husband, and if you meet them on the street they have a veil over their faces and a large shawl over their heads and bodies, and usually wear very large, wide, yellow boots, so that you cannot tell whether it is a girl or an old lady you are passing.

When a Mohammedan girl is about eleven years old, she starts to wear this dress and to use a veil to cover her face, and she is quite proud when the time comes that she can put on a veil and dress like a woman. As the teacher is a man, it would not do for

him to see their faces, and as it would be quite uncomfortable for the girls to wear the outdoor dress all day, the Turks have got around this matter by employing blind men in all the Mohammedan schools for girls.

It is a harder task for children to learn to read Turkish in the Arabic character than for us to learn to read English, as they do not use vowels. What would you think if in our books all the *a e i o u*'s were left out?

They start school early in the day, in the



AN ARAB SCHOOL.

summer at about six in the morning, by our time. In that land, however, time is not reckoned as it is with us. They start to count the time from sundown, so that in April or October midnight and noon come at six o'clock, while in summer noon comes at five, and winter at seven o'clock, which makes it necessary for all to change their

clocks and watches about once a week. This is the way time is reckoned in the Bible.

Another thing that seems strange to us, is that on using the Arabic character they read from right to left, and not from left to right, as we do; and what to us would be the last page of a book, is to them the first, so

the people of the different nationalities who have lived here for many centuries, but who have never intermingled, have different and distinctive costumes.

Here the Armenian boys and men wear a garment something like a lady's loose wrapper, but split at the sides about to the knee,

with a wide sash around their waists in which the men carry their money purses, and possibly a watch, an old-fashioned pistol, a big iron door key, about eight inches long, or some other trinket, and in which the boys carry their books and playthings.

Most of the girls wear blouses and blue denim overalls, although a few of them wear skirts. The overalls are cut very wide at the hips and decrease gradually to where they terminate, about six inches above the ankle, where they fit quite tight, something after the fashion of the peg top pants men wore about forty years ago. These are quite different from the overalls that the Kurdish girls and women wear. These are made of red and white stuff in broad stripes. They come down to the ankle where they are gathered into a tight band and being so very wide, look more like red and white striped sacks than anything else. However, as I hardly expect the readers of the JUVENILE IN-



A TURKISH LADY.

that they start to read at what would be to us the end of the book.

You might ask how they dress? I will try to give the fashions in Aintab, a city of about the size of Salt Lake, where one of our schools is situated, the children all being Armenians. In that country fashions only change every hundred years or so, and the people dress just like their forefathers did;

STRUCTOR will care about following the fashions, mentioned I will say no more on the subject.

In the different alphabets, of which the Turkish language is composed, the number of letters is not the same as in ours. The Arabic alphabet has twenty-eight consonants and the Armenian thirty-eight letters.

The Turkish language, though originally the

language of a barbarous tribe from Central Asia and not having very many words (so few that they used to say of the old Turkish language, that it consisted of nine hundred words, seven hundred words to speak with and two hundred words to swear with), has a beautiful verbal system, one word often expressing clearly what it would sometimes take a sentence to express in English. It has been calculated that the possible verbal forms derived from a single verb, could be as high as twenty-nine thousand, so you may see how extensive the voices, moods, tenses, etc., of the verb are.

The Turkish government is not in favor of schools, especially among the Christian population, and often suppresses them, when it has some slight excuse.

The schools of the Latter-day Saints have been suppressed at different times, because we belonged to a religion which the Turkish government did not recognize.

But in spite of all this, the people are better educated than is generally supposed, the different Christian sects doing much in the way of education. The Maronites in Syria, the Greeks in Asia Minor, and the Armenians in Armenia and the cities throughout which they are scattered, do the most in that direction. I do not know of any people who have done so much to give their children an education under adverse circumstances as the Armenian people; they often depriving themselves of the necessities of life for that purpose.

The Armenian children I found to be quite bright, quick to pick up what was taught

them, and able to memorize very long lessons easily. They have quite a facility and a general desire to learn languages, and it is quite a common thing for a young man to be able to speak and read from three to five languages.

I found also that the Armenians usually were well acquainted with the Bible, and that as a general thing they can give chapter and verse far better than we can. One of the reasons for this, I believe, is due to the Turkish government doing what it can to keep newspapers and other reading matter from the masses of the people, so that they have to study well the books they are allowed to read. The Bible being the principal one, they acquaint themselves very well with its contents. In fact so thoroughly are many of them acquainted with the Bible, that they are able to see that the teachings of the form of Christianity to which they belong, and the teachings of the Bible do not harmonize. Many of them agree with us when we explain to them the teachings in that holy book, as we understand them, but do not like to unite themselves with a people who are so looked down upon as are the "Mormons." Still some who have more force of character join with us, and hardly a month passes without a greater or less number of baptisms taking place. I yet hope to see the day, when with a fair force of our Elders in the field, the Turkish mission among the Armenian people will become one of the leading missions of the Church.

Thos. P. Page.



SIR ISAAC PITMAN.

THE closing years of the last decade of the nineteenth century seemed to have been the harvest-time of the "ingathering" of many noble ones who had "served their generation" and had "fallen on sleep." In a late number of one of our pop-

ular magazines is contained a summary of the life and labors of such a one—George Muller—who passing his time in quietness, continued perseverance and unselfish devotion, filled up the measure of his days in carrying out his life-work for the welfare of humanity, in the direction of succoring those who in the order of events had been bereft of their natural parents. He died in the city of Bristol, Gloucestershire, England, on the 10th day of March, 1898, at the ripe age of 93.

Within a distance of twelve miles of the last named place, in the city of Bath, Somersetshire, England, on the 22nd day of January, 1897, went peacefully to his rest also one who in a similiar unobtrusive and persistent work-



SIR ISAAC PITMAN.

ing out of his vocation, though in a somewhat different and distinct method, after having alike «served his generation,» namely: Isaac Pitman, the phonographer, at the advanced age of 84. There are not many men who with a steady purpose in view and a strong will, have done so much, especially among the youth, during the past sixty years, to foster a habit of self-help and useful aim in life, and whose inventions have contributed so largely to that end; and yet, of whose life-work—the «man and method»—the many thousands, nay, millions, who at some period of their life have taken up the study of phon-

ography, and who by its use have been able to achieve a position of profitable employment, so little is known.

EARLY LIFE.

Isaac Pitman, the eldest of a not numerous family, was born in the year 1813, in the small manufacturing town of Trowbridge, Wiltshire, England, one of the towns in that region of country celebrated for its «broad-cloth.» His father held the position of foreman in a cloth factory. He, after acquiring an elementary education at the grammar school of his native place, for a time assisted his father in the factory. While so engaged his active mind prompted him, by home-study, during his leisure hours, to prepare himself for the position of a school teacher. With this end in view he entered the normal training school of the British and Foreign School Society, in the Borough Road, London. After qualifying himself in his employment he taught school in various places, until he established himself in the city of Bath, seven miles from his native place and there opened a private school. Ever industrious in the acquisition of knowledge, he had made himself familiar with the art of stenography, which he occasionally used in reporting for a local paper—the *Bath Herald*.

STENOGRAPHIC SOUND-HAND.

Now began his efforts to found a system of shorthand writing in which the sound uttered should suggest the formation of a representative sign, so that one mental effort might be saved—the translation of the spoken word into the adopted spelling, and thence to its representation in writing. His restless, practical mind conceived the idea that stenography could better serve its purpose, if, instead of the ear catching the sound of the speaker's voice, then mentally transforming that sound into the elements of the word, and formulating a written symbol therefor, the sounds uttered could of themselves suggest the needed

formula. Acting on the idea, with the knowledge gained already, he invented a system which he named «Stenographic Sound-Hand,» and on this foundation all his after-improvements were based.

His attention had often been called to the necessity for a more rapid response of the hand to the action of the mind in putting thoughts into writing, and for a concise, yet legible method whereby epistolary correspondence could be carried on with less effort, and excerpts made from books, documents, etc., for future reference. Gradually was developed a system by which these advantages could be reached, and also by a series of contractions, founded on rules, equally clear and intelligible, and not difficult of attainment by those who should initiate themselves, sufficient to fulfill all the requirements of jotting down the outpourings of the most impassioned orator.

ASSUMING SHAPE.

During the whole of the summer of 1837, every leisure moment and even his holidays were devoted to the perfecting of the system and preparing for its publication, and in November of that year it came forth in small pamphlet form of twelve pages, five inches by three, with alphabet, diagrams, etc., on an illustrated sheet bearing the inscription, «Drawn by Isaac Pitman, Stenographer,» and lithographed by Bedford, Bristol. Four pence (8 cents) per copy was the modest estimate placed by the author upon his production. The system soon rose to public favor. That the benefits of the system might be popularly diffused, steps were taken to get it into still further prominence, by explanatory lectures, in the cities and towns throughout England and Scotland, by which means its worth soon became acknowledged throughout Great Britain.

About the year 1851, Mr. Benn Pitman, a younger brother of Isaac Pitman, came to America on a propaganda of phonography, by

which name the now perfected system was known, and settled in Cincinnati, Ohio, from which, as a center, it has also spread throughout the United States.

SPELLING REFORM.

About four years after the issuance of «Stenographic Sound-Hand,» it was proposed to apply the phonetic system to longhand writing and to the printing of books, etc. A disclaimer of any intention to disturb the ordinary spelling was published in the third edition of «Phonography,» in 1840, as follows: «It is utopian, of course, to hope to change the present form of spelling the English language, but it is not utopian to hope to introduce a briefer method of writing on the phonetic principle.» Then came years of quiet, dogged, but at the same time enthusiastic hard work. As early as six o'clock in the morning, winter and summer, found Mr. Pitman at his desk, and the majority of his nights also, up to the hour of ten, when his lamp was punctually extinguished. He had found it convenient by this time to set up a printing office and bindery under his own immediate supervision, for the greater facility of issuing his publications, the oversight of which together with his large correspondence and even setting up type himself, left him no idle moment.

As to the merits of his invention, that has been attested by millions who have given it devoted attention. It is impossible to estimate the number of persons who write «Phonography.» A very large percentage of the reporters on the daily press use it. Its capacity for rapid reporting is proved by the fact that 250 words per minute have often been written by his system—as many words as can be clearly uttered by a rapid speaker; and its utility for letter-writing is fully appreciated by tens of thousands of both sexes whose correspondence is carried on in it. The system has also been applied to fifteen other languages, including Welsh, French, Italian,

German, Japanese, Spanish, Dutch, Chinese and Malagase.

PERSONALITY.

For more than sixty years Mr. Pitman was a familiar figure to all the inhabitants of the picturesque city of Bath, England. Whenever seen on the streets the idea was impressed on the observer of a man of an active, restless nature, mental and physical. Tall, of spare but muscular physique; even when well advanced in life, his rapid, easy motion might be envied by men many years his junior, and his bright eyes and firm face afforded ample illustration of those regular habits which formed one of his chief characteristics throughout a busy career. During the greater portion of his protracted life he was a practical vegetarian, a strict abstainer from intoxicants, even eschewing the

use of tea and coffee to a very great extent, and methodic almost to a fault in the habits and duties his daily avocation required. Every progressive movement of the age has received his hearty material and moral co-operation; but to the «Spelling Reform» his almost entire life has been consecrated, devoting to it the revenue derived from the sale of his shorthand publications.

In his early years he was tutored in the faith of Wesleyanism; in after years he became a firm adherent of the religious views promulgated by Emanuel Swedenborg, and for many years officiated as a preacher on Sunday and at a week-day service in a church erected by that community in Twerton, a small village in the immediate neighborhood of Bath.

(TO BE CONTINUED.)



BEAR STORY.

IN a great living room in a home in Diaz, Mexico, the family were gathered fifteen strong to spend the evening. The open fire place sent out a ruddy light, and before the red coals quails and venison steaks were broiling, a savory supplement to the supper already disposed of.

The conversation had turned on the wild animals of the country, and three sturdy sons of the pioneer father had just returned from a trip into the heart of the wild lands, and were relating how each individual had conducted himself when a bear had walked into camp one evening. Two undersized youths had climbed a tree so small that there was not room for the third who, unmindful of the Winchesters leaning against a tree, had hurled brands of fire at the uninvited guest. The bear staring in stupid astonishment at

the panic he had created, shuffled off down the rocky gorge and was soon out of sight. After the merry banter at the expense of the boys had subsided, I remarked to paterfamilias, who sat at ease before the fire in a huge arm chair: «I don't think there were ever many bears in Utah, we seldom ever hear of one now.» «Well,» he replied, «they may be scarce now, but twenty-two years ago when Pleasant Valley coal mines were a new discovery, I thought the country in through there was the original home of the bear.»

«Some men from Springville, the then owners, and an eastern man who had some idea of buying, undertook to go up to the mine rather late in the fall to inspect and put two men to work on it all winter. We carried liberal supplies, and turned off below Soldier Summit, to the right as you go up

number of Jews had come down from Jerusalem, and these brought various heavy charges against the prisoner, none of which, however, they were able to establish.

When Festus saw that Paul's offenses were really connected with the religious opinion of the Jews instead of some political movement, he decided that the man had done nothing worthy of death. Festus asked Paul if he were willing to go up to Jerusalem and be tried there in his presence. To this the Apostle would not consent. «I stand,» said he, «at Cæsar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.»* Festus, after having conferred with the council, told Paul that inasmuch as he had appealed to Cæsar, to Cæsar he should go.

A few days after Paul's last trial, Herod Agrippa II., king of Chalcis, came with his sister Bernice, to pay a visit to the new governor. Agrippa was very well acquainted with all that related to the Jewish law. He was at that time superintendent of the temple, and had the power of appointing the high priest. Festus told Agrippa of Paul and of the assertion he had made at his trials concerning one Jesus who had died and

was alive again. Agrippa had no doubt heard of the resurrection of Christ before this, and he expressed a desire to see the prisoner. The governor readily acceded to the request and fixed the next day for the interview.

At the appointed hour Agrippa and his sister came with great pomp and display and entered into the audience-chamber. They were escorted by a body of military officers and the chief men of Cæsarea. Festus commanded the prisoner to be brought in, and when this was done the governor explained the circumstances under which Paul had been brought before him. When the governor had finished his speech, Agrippa told Paul that he was permitted to speak for himself. The Apostle stood up and stretching forth his hand declared that he was happy at having the privilege of addressing one so well skilled in Jewish law and tradition and also familiar with Christianity as Agrippa. He then bore a straightforward, fearless testimony of his conversion, which greatly moved the king so that he was led to exclaim, «Paul, almost thou persuadest me to be a Christian!»

A consultation was then held between the governor, Agrippa, and Bernice and a number of others, and it was unanimously decided that Paul had done nothing worthy of death.

Agrippa told Festus that Paul might have been set at liberty, if he had not appealed to Cæsar, but inasmuch as he had made this appeal he would have to go to Rome.

* Acts xxv: 10, 11.



THE ECONOMIC ASPECT OF LUXURY.

By Prof. J. H. Paul, President of the Latter-day Saints' University.

V.—TWO TYPES OF MEN AND WOMEN.

A GREAT deal that we indulge in in the way of ornament and dress has no other effect than to foster two seri-

ous vices—vanity in those who wear them and envy in those foolish enough to desire them. All the diamonds, the jewelry, and other baubles we wear, serve mainly to mark

invidiously the distinction between the rich and the poor, and thus to engender hatred and subserviency on the one side and contempt and commiseration on the other.

Luxurious living not only robs society of the capital with which wealth and comfort are produced and distributed, but it injures mentally, morally, and often physically those who indulge in it. I cannot here undertake to point out the conditions of an ideal life; but one of these conditions, to which luxury is generally fatal, is that of having something useful to do. Every honest man should perform some part of the work of production and industry, and he will be punished either by poverty or by that indescribable feeling of weariness called by the French *«ennui»* if he does not. *«Idleness is the mother of all vices,»* says an old proverb. Job declares that *«Man is made to labor as the birds to fly.»* In the lines of Jean Ingelow:

For hearts where wakened love doth lurk
How fine, how blest a thing is work!

And in the noble apostrophe of Mrs. Os-good:

Labor is life! 'tis the still water faileth,
Idleness ever despaireth, bewaileth,
Keep the watch wound, for the dark rust as-
saileth,
Flowers droop and die in the stillness of noon.'

Labor is glory! the flying cloud lightens,
Only the waving wing changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys, wouldst thou keep them in
tune.

It is known that luxury is opposed to industry and often fatal to it, and is therefore a sin against the commandment: *«Six days shalt thou labor.»*

«In the morning» says Marcus Aurelius, *«when thou hast trouble in getting up, say to thyself: I awake to do the work of a man; why then should I grieve for having to do the things for which I was sent into the world? Was I born to remain warmly in bed*

under my cover? But it is so pleasant. Wert thou born for pleasure, then? Was it not for action, for work? See'st thou not the plants, the bees filling each their functions, and contributing according to their capacity to the harmony of the world? And should'st thou refuse to attend thy functions as a man? Should'st thou not follow the bidding of nature?»

«The happy man,» says Aristotle, *«is not the man asleep, but the man awake;»* and to be awake is to work and act.

The luxurious spendthrift who affects to look down upon labor, is nevertheless wholly dependent upon it, for all that he enjoys. Without the product of labor, he could not have any of the things with which he takes pride to dress and surround himself; and it thus appears that his own idle pleasures are possible only as the result of labor—a fact that might be expected to give even the dissipated and pampered son of ease, a sort of respect and admiration for labor. All the wealth that delights his eyes, all the palaces, carriages, splendid dresses and fine furniture, all these things are accumulated work, quite as much as are the machinery, the iron-works, and threshing-machines, that are necessary for the support of the workers in the process of industry. The difference between savages and civilized communities is wholly due to work—at least to thinking and working; for thought is a high form of work. Any mere owner of wealth, in our day, who is idle and dissipated, is, in the eyes of all well informed people, a shocking and disgusting anomaly, over whom is hanging the constant threat of adverse legislation, which shall dispoil the pampered simpleton of his ill-used possessions. Men are finding it hard today to accept the idea of the rights of wealth apart from its manifest duties; and he who dissipates the stored labor of humanity in frivolity and debauchery, is helping to bring down upon himself and his class the gathering indignation of the legislators of the commonwealth.

Emile de Laveleye, professor of political economy at the University of Liege, whose work on that subject and whose book entitled "Luxury," have been the inspiration of this essay, says:

"When the eye of God beholds our earth, and on it millions of men engaged in manufacturing useless things, such as jewels and laces, of harmful things, like opium and spirits, side by side with millions of other men in the extremity of want, how foolish, how infantile, how barbarous must we appear to Him! We pass our time in making ribbons and trinkets, and we have not sufficient food or clothing! The fathers of the church came to this same conclusion, guided by the light of the gospels, and so did the fathers of political economy, taught by the

inductions of science, before the sophistries by which luxury is justified had poisoned the pulpits of our church and the chairs of our universities."

We have reason to wish our own country what Ruskin did for his, that in some far away and yet undreamt of hour, she may cast all thoughts of possessive wealth back to the barbaric nations among whom they first arose; and that while the gold dust from the sands of Indus or the diamonds from the adamant of Golconda may yet stiffen the housings of the charger or may flash from the turban of the slave, «she, as a Christian mother, may attain at last to the virtues and treasures of a heathen one, and be able to lead forth her sons, saying: 'These are my jewels.'»

(THE END.)



CHINESE HARDSHIPS.

WHEN we speak of Chinese hardships and refer to a lack of comfort among them, we of course take our judgment from a comparison between their mode of living and ours. The reader will perhaps have noticed a custom, quite common among them, of going bare-headed during all seasons of the year, and this custom is found in cold as well as in hot climates. To add to the discomforts of such a practice they frequently shave the entire front part of their heads, and their dress inconveniences, from our point of view, are seen most everywhere in the empire. As in other parts of Asia, the winter season is not tempered, in the homes of the Chinese and in their shops, by fire, as it is in our country. The idea seems to prevail among them, that additional cold must be met by additional clothing, which by reason of their loose apparel becomes wadded, and often really doubles, in appearance, the size of the person. Incidents are told of how children fall down, and from the

multiplicity of wadded clothes are unable to get up without assistance. In hot weather, perhaps something may be said in favor of the comfort of the Chinese garb, but even then it is inconvenient when they are at work. Such little conveniences as pockets are unknown to their dress, and they must carry the trinkets, common to Europeans, in their girdle or the folds, perhaps, of their sleeves. It is said of them, that, when from rain their clothes become wet, they are never changed, but permitted to remain on their bodies while the clothing dries. Missionaries writing from that country, describe a queer habit of putting little babies, during the first few weeks of their lives, into a bed naked. This custom is said to be the reason for the death of so many little ones during the first months of their lives, from convulsions. I suppose that such a habit must result from the common practice among adults, of going to bed in the same manner.



A CHINESE TEA GARDEN.

In their homes are no such comforts as are found among us. For the purpose of baking, an oven is built up of brick, so that it forms a sort of platform on one side of the room. This is known, in their language, as the K'ang. This big oven serves as a table, as a bed, and a gathering place for family amusements. Feathers, the Chinaman would not know what to do with. Generally they are thrown away. Sometimes, the traveler tells us, people scatter them over the wheat and bean fields to keep the cattle from eating these crops. The Chinaman has his pillow, but it is not like ours. It consists of a brick or piece of wood on which to support the neck, and such a pillow is in keeping with the habit of sleeping on the hard floor. Physicians relate their efforts to introduce comforts among them in the hospitals, where the sick are cared for. For these hospitals, spring beds and mat-

tresses have been provided, but it is said that the sick man, if he is not constantly watched, will crawl off what we would call a comfortable bed, down on to the hard floor to rest. There is no doubt that our ideas of comfort are in a large measure the result of our usages, and there are those among us who would much prefer an ordinary mattress to a feather bed. After all, comfort depends very much on what not only we, but what our ancestors have been accustomed to, and pleasure also, is to a large extent an inherited quality. Sometimes people are proud of their power of endurance, and such powers always indicate a strong body. Our own comforts and habits of life are the outgrowth of our civilization, and the Chinese must change in a great number of ways before they come to look upon the enjoyments of life as we understand them. *J. M. Tanner.*

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, JULY 15, 1901.

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THE RECENT ZIONIST CONGRESS.

THE fourth annual Zionist congress was held on the 16th and 17th of June, this year, in the city of Philadelphia. As the Zionist movement is one affecting exclusively the Jewish race, and is the most important question today relating to that people, it is looked upon with considerable interest by the world at large, and especially by the Latter-day Saints. Three years ago the first congress was held in Basle, Switzerland, and it was then announced that the purpose of the Zionist movement was the redemption and settlement of Palestine by the Jewish race. Every year these congresses have grown in interest and importance. It has quite generally been said that the Jews of the United States cared but little about the Holy Land, and the efforts generally of the Jewish race to reclaim it. It appears however that the orthodox Jews quite generally in this country have the same hope and same expectations with regard to the land of promise that Jews throughout the world generally have, and no doubt the appointment of a congress in the United States resulted from a general desire

among many influential Jews in this country to demonstrate to the members of their race everywhere that the American Jew is no less interested in the Holy Land than his brethren in European and Asiatic countries. At the recent congress it was decided that the Zionist organization should have some kind of literary organ to represent the movement. Heretofore reports of the congress have been made by the various Jewish papers and of course other newspapers, and an interpretation has been put upon the deliberations of the congress that was not always in harmony with its spirit and purposes. Many of the Jewish papers are violently opposed to the movement. One of the great efforts also of the recent congress was the proposed increase of stock in the Jewish Colonial Trust Company. That corporation was organized with ten million stock, though not quite one million dollars has yet been subscribed for.

The return of the Jews to the Holy Land has been the dream of that race ever since its scattering by Titus, but no systematic efforts along financial and political lines have ever heretofore been made. Efforts to lead the Jews back to Palestine have generally been made by professed prophets of that race, and while some of these efforts have created considerable agitation and notoriety, they have all been notorious failures. Dr. Herzl of Vienna is the guiding light of the present movement. He is a man of rare attainments, an eminent Jewish writer and author, and possessed of considerable influence throughout Europe. Recently Dr. Herzl made a visit to Constantinople, of course with the avowed purpose of calling upon the sultan in his beautiful palace located about six miles north of Constantinople, and known as the Yildiz Kiosk. Dr. Herzl's first call was made on a Friday. Friday is the Turkish Sabbath, and at about 10 o'clock in the morning the

Sultan with great parade visits the mosque known as the Selamlık. For the reception of visitors, chiefly diplomats, consuls and ambassadors of foreign countries, a small building has been erected just across the road from the mosque. Here foreigners witness the grand parade on Friday morning. When the sultan learned that Dr. Herzl was among the visitors on that occasion, his majesty sent for him, and upon that day and other days about the middle of May last a number of private interviews were given to the Jewish leader, who has for reasons best known to himself, declined to give any of the details of these prolonged interviews. Mr. Herzl has simply been disposed to say that the interviews were highly successful. The circumstances of Dr. Herzl's conference with the sultan are somewhat remarkable in view of the fact that it has not been many years since Lawrence Oliphant, a distinguished English author and friend of the Jews, went to Constantinople, aided by letters of introduction from Salisbury and Disraeli, to labor in the interest of the Jewish people and their colonization schemes in the Holy Land. Mr. Oliphant was compelled to remain about Constantinople for several weeks and did not even have the honor of a reception by the sultan. It is not always easy to say just what significance the attentions of the sultan of Turkey may have, but the Jewish leader has certainly been the first of all Jews to receive such attentions, especially in matters affecting the colonization of Palestine. Not only was the great Zionist leader honored by the receptions received from the sultan, but

his majesty conferred upon the doctor the grand cordon of the order of the Medjidie.

The Turks as a rule, especially in former centuries, have shown a vastly greater friendship for the Jewish race than the Christian world has shown. It was supposed however that on matters affecting the political power of the Jews in the Holy Land the Turks would be extremely sensitive, but Palestine has become such a shrine for pilgrims of the Christian world, and the Christians are obtaining interests and advantages in that country to such an extent that the sultan might very reasonably think that the settlement of that portion of the Jewish empire by the Jewish race would be much less of a menace to the sovereign authority of the sultan than the present efforts of some of the Christian nations to gain political power in that land.

Palestine contributes but very little to the Turkish exchequer. Its taxes are light, its products are very few, and altogether it is not a very great support in a financial way to the empire. On the other hand it is easy to be seen that it might contribute very largely to the revenues of the Turks if it were built up by the Jews and its commerce was in their hands. Thus far the sultan has shown no disposition to resist the efforts of the Zionists as presumptuous and unwarranted. The Zionist leaders have again and again stated that their efforts do not look to immediate results, neither do they expect the Jews to emigrate in any great body to that country. Their purpose is to go step by step in the direction of their plans to reclaim the land and make it the home of God's once chosen people.



PROPER MUSIC IN OUR SUNDAY SCHOOLS.

WE find that many of our Sunday School organists are not familiar with the instructions contained in the Sunday

School Treatise respecting proper and suitable music to be played during the dismissal of the classes to their several department

rooms, and also upon their re-assembling in the main school room and when the school is dismissed, and owing to this lack of knowledge many incongruities occur in our musical exercises. We have listened to music that was played during the marching exercises that was quite foreign to the occasion, and as a consequence the marching was poor. On the other hand we have found that those who have familiarized themselves with the instructions on this point have made this exercise very successful by playing the tunes of our beautiful Sunday School songs.

It is much easier for the «little tots» and also for the larger children to keep time in marching when they are familiar with the tune that is being played. For this reason the Deseret Sunday School Union Board, which includes several musicians, recommends to our organists that they follow the instructions found in the Sunday School Treatise, page 18, regarding this point. They are as follows:

Organists when playing for marching, should give preference to suitable tunes from the Deseret Sunday School Song Book, as the pupils are familiar with them and can consequently keep better time in marching. We suggest as examples the following: «Come along,» «Gather Round the Standard Bearer,» «Marching Home,» «Weary Not,» etc., etc.

Some of our organists object to playing this kind of music, offering as an excuse that it is not classical enough for their taste. It should be the aim and purpose of every Sunday School worker to conform to instructions and as far as possible to carry them out even though at times the instructions given may not meet their ideas in every particular. Our organists should manifest this same spirit, and in as much as suggestions have been made regarding the music to be played during the marching exercises of our schools we sincerely trust that our musical friends will take kindly to them and put them into practice.

H. S. Ensign.



ANSWERS TO QUESTIONS.

QUESTION: Is it right for a brother or sister who has not fasted to partake of the Sacrament on fast day?

Answer: Yes, if his conscience acquits him of any wrong doing in not having observed the fast. We know of no law of God which forbids a man or a woman otherwise competent partaking of this holy ordinance because they have not fasted on the ordinary fast day.

Question: Should the Sacrament be administered in Sunday School on fast day?

Answer: Yes. It is the general opinion of the servants of God that partaking of the sacramental emblems does not break the fast.

Question: Where feelings arise between officers or members of a Sunday School should the parties absent themselves from the school until matters are made right, no matter how long it takes?

Answer: When members of the Church have difficulties one with another the duty of each is to seek reconciliation at the earliest possible moment. This is the law of God. If the angry feelings are bitter, those harboring them should certainly not partake of the Sacrament either at Sunday School or at meeting, but it is their manifest duty to themselves, to their brethren and to the Church to seek to overcome these feelings by

prayer and strong endeavor, and to adopt those means to bring about a reconciliation advised by the discipline of the Church and the revelations of God.

Question: Do you object to a silent roll call of the pupils in the various classes?

Answer: No. Where the teacher or secretary is sufficiently acquainted with the scholars to enter an accurate roll without calling out the names aloud we think it is in many respects an improvement to do so. It has at any rate two advantages—it saves time and increases the good order.

Question: We notice that the General Board of the Union advises a preliminary officers' and teachers' prayer meeting a quarter of an hour before the opening of the school. When this idea is carried out, what precautions does the Board suggest for the maintenance of good order in the school room?

Answer: It is advised that one or more teachers, as the size of the school makes de-

sirable, be selected to maintain order among the incoming scholars in the school room while the rest of the faculty retires to the prayer meeting. The teachers thus appointed should be changed from time to time, as often as the school superintendency may deem for the best good of the school and of the teachers selected for this duty.

Question: Noticing how Sunday School Union meetings are divided into classes composed of teachers who are engaged in the respective departments to which they belong, the time which can be used profitably by the teachers set apart to be instructors is very often broken into and occasionally taken up entirely by the giving forth of business that properly belongs to the superintendents. Cannot a department for our Superintendents and assistants be organized?

Answer: In the stake Union meetings when fully organized there is a department for the school superintendents and their associates.



NOTES ON OUR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES.

SOUTH SANPETE STAKE.

THE conference convened this year at Manti, Saturday morning, June 29th, and continued during Sunday, June 30th. Although Sanpete stake had been divided, it was observed that the attendance at this conference was perhaps as large as was usual before the division took place.

There were present of the general superintendency and Sunday School Union Board, Elders J. M. Tanner and John M. Mills. The attendance during Saturday was light, but most, if not all, of the class exercises were rendered according to the program. Both

sessions on Sunday were crowded and there was a more general interest manifested in the class exercises. The people of Sanpete have during the past year secured the services, as a musical instructor, of Brother Christopherson of Salt Lake City, and his efforts are manifest in the general improvement of the singing among the children. Superintendent Noyes was absent, as he is spending his summer vacation in the East. During the Saturday session the first assistant was detained on private business, but both assistants, Christensen and Willardsen, were present on Sunday, the second assistant being present both days.

Sanpete was at the time of the conference engaged in something of a grasshopper war. The presence of these unwelcome pests undoubtedly detracted from the general interest that might, otherwise, have been expected at the conference. The class exercises of this conference were very similar to many of the class exercises in other stakes, and illustrate a very general fault throughout many of the conferences, namely, that it was impossible for those sitting in the middle and back part of the audience to hear what was said. The exercises of little children, where their individual voices cannot be heard to distant parts of the hall, should be given in concert, and the children should be taught to speak loud and distinctly.



MORGAN STAKE.

THE Annual Sunday School Conference of the Morgan Stake of Zion was held at Morgan City, Saturday and Sunday, June 22nd and 23rd. Elders George Reynolds and Henry Peterson were the visitors from the General Board. Stake Superintendent Clark has, during the last few months, labored under many disadvantages. There have been no assistant stake superintendents to aid him. His first assistant, Elder Daniel Heiner, was called to preside over the Stake, and his second assistant removed north. He has also had death and sickness in his family.

The Sunday Schools of the Morgan Stake are, as a rule, in good condition. One only was reported as non-progressive. Three good things were noticeable in the reports: Nearly every school had a plan of study laid out for months ahead; the average attendance was above the ordinary; and there were scarcely any unbaptized children over eight years old in the schools. Furthermore, there are but few children in the stake who were not enrolled.

Morgan is a very compact stake, its settlements are close together, and it is one where

a Stake Sunday School Union could be conducted with little difficulty and much profit.



MILLARD STAKE.

STARTING on Friday morning, June 14th, with a mistaken idea of going direct to Juab en route to attend the annual Sunday School conference of Millard Stake, Elders T. C. Griggs and Henry Peterson found their train ran no farther than Nephi. After a fruitless effort to obtain a team at Nephi to take them to their destination—Holden, fifty-two miles distant—they philosophically met their disappointment by accepting of President James Paxman's invitation to dine with him. Refused transportation to Juab on the afternoon's freight train, they finally made that point by eleven p. m. on the passenger train, and obtained a bed at the Juab's «Knutsford.» Next morning their expectations of going by the mail were rudely shattered by discovering the mail wagon was a cart of one passenger capacity and the passenger—Elder Bennett, bespoken. However, Elder Bennett actively interested himself in behalf of Elders G. and P. and a one-horse rig was eventually obtained and Scipio twenty-two miles distant reached. Here Bishop Thomas Yates provided lunch and a fresh horse for the brethren, and Holden meetinghouse was reached by one fifty-five p. m. Happily Elder Wm. D. Owen, of the Union Board, was at the morning session of the conference and remained until its close.

The conference gave evidence of the active interest taken by Stake Superintendent Thomas Memmott, his assistants and the superintendents and teachers of the schools and the priesthood in the Sunday School work. The program was carried out in its entirety with fidelity, spirit and intelligence. Neatness, brotherly love, order and punctuality characterized the proceedings and surroundings. Nine of the eleven schools of the stake were represented. President Ira

N. Hinckley and counselors were present and took part in the exercise. An additional meeting was held on Saturday evening. The visiting brethren of the Board were kept busy in answering questions, giving instructions and in partaking of the unstinted hospitalities of the Saints.

Bishop Anthony Stephenson, of Holden, entertained the brethren in his, «The Cottage,» home, and by his modest, thoughtful vigilance added much to the pleasure of the occasion. At the close of the conference Elders Griggs and Peterson with their «one hoss shay» commenced their home-bound trip, and by «night-hawking» reached Juab by eleven p. m., and for twenty minutes were snarled up in the railroad tracks, trains, switch-engines, standing cabooses and the other railroad paraphernalia of that place. The misarrangements for the conveyance of the Board's representatives were in no wise attributable to Stake Superintendent Memmott who in such matters is punctuality and preciseness personified.



BEAR LAKE.

THE annual Sunday School conference of the Bear Lake Stake was held in the beautiful Tabernacle, (the largest house of worship in the State of Idaho) at Paris, Idaho, on Saturday and Sunday, June 29th and 30th. The General Board was represented by Elders Anthon H. Lund and Horace S. Ensign. All the meetings were well attended. It was a beautiful sight upon entering the Tabernacle Saturday morning to find about five hundred officers, teachers and pupils present. The attendance increased at each meeting, until at the Sunday afternoon session standing room only was to be had. The program as planned by the General Board, was carried out in its entirety. The class exercises were excellently rendered, and each one was a model. The recitation of the Ten Commandments, the Articles of Faith, and The Testi-

mony of the Three Witnesses by the congregation were well rendered, showing that considerable time had been spent by the officers and teachers in teaching the children these valuable exercises.

The marching of the classes to the stand and back to their seats was one of the most pleasing features of the conference, the children marched, (as one of the members of the General Board expressed himself) like «little soldiers» to the music of our Sunday School songs. The organ was played by Sister Lottie Nye in a very creditable manner.

Reports made by each member of the stake superintendency, and several of the ward superintendents, showed that the schools of this stake are in good condition. The schools are well supplied with the song and hymn books, which accounts for the good singing that was rendered under the able direction of Brother Wallis, and which added so much to the success of the conference. The exercises were interspersed by Elder Ensign singing a few of his favorite Sunday School songs, having the congregation join with him in singing the chorus.

An officers' and teachers' meeting was held Sunday noon, when a good representation of officers and teachers was present. At each of the meetings the Sunday School workers were encouraged and commended for the good work they were doing. They were congratulated in having such an efficient officer as Brother Joseph R. Shephard at their head, with his assistants and splendid corps of aids—all of whom have the Sunday School work at heart.

The Spirit of God was present at all the meetings, and its influence was felt by all. The visiting members of the General Board enjoyed perfect liberty in speaking to the people, and «felt that it was good to be there.»

At the close of the conference Elders Lund and Ensign were invited to go to Montpelier, and hold a meeting with the Saints. The in-

vation was accepted and a splendid meeting was held. The two brethren spoke and Elder Ensign sang two of his favorite solos—"The Holy City," and "All Nations Sing."



POCATELLO STAKE.

THE annual Sunday School conference of the Pocatello Stake of Zion was held Saturday and Sunday, June 29th and 30th, the visitors from the Deseret Sunday School Union Board being Elders James W. Ure and George D. Pyper. The program of the conference was carried out with a very few exceptions and much interest was manifested in Sunday School work by all present. The Saturday meetings were fairly attended and the Sunday sessions brought out workers who taxed the capacity of the building and not a few strangers were interested listeners, some of them joining heartily in the singing of the Sunday School songs.

Superintendent L. C. Pond and Assistant E. D. Harrison were tireless in their efforts to make the conference a success, and President Hyde and Counselors Pond and Woodland gave the Sunday School officers their hearty and active support.

Including a spirited teachers' meeting, and a Priesthood meeting held Saturday night which was turned over to Sunday School topics, eight meetings were held in the two days, all devoted to Sunday School work.

At one of the meetings a portion of the time was given up to the workers to receive their ideas as to the best methods of securing the attendance of delinquents. Four suggestions were advanced:

1.—Make the lessons so attractive that the children will come to school out of pure interest in and love for the work.

2.—Secure the sympathy of the Bishop and through him have the regular ward teachers urge upon the parents the necessity of getting their children to Sunday School.

3.—Personal visits by teachers to each

delinquent, and inquiry of neighboring children as to the cause of any member's absence.

4.—Utilize the faithful members in securing the attendance of the negligent. Give a member the name of a delinquent and by frequent calls just before school time exercise the power of companionship to get his attendance.

After some interesting talk on the subject, it was the consensus of opinion that while each one of the ideas suggested was good it was necessary to combine them all in order to get the best results.

Brothers Ure and Pyper gave general instructions and the last named sang several songs at each meeting of the conference. A splendid spirit prevailed and the personal comforts of the visiting brethren from the Board as well as those from the various wards of the stake were carefully attended to by Superintendent Pond, his assistant E. D. Harrison and in fact by all Pocatelloans. The conference no doubt will be an encouragement to the Sunday School workers of that stake.



SUNDAY SCHOOL NOTES.

The second list of contributions for the payment of the purchase price of the JUVENILE INSTRUCTOR appears in this number.

The Clover Ward Sunday School of the Tooele Stake has been lately reorganized with Elders Charles C. Bush as superintendent and Orson A. Johnson and G. L. Stookey, assistant superintendents, and D. E. Davis, secretary.

President A. H. Schulthess, of the German Mission, writing from Berlin, on June 25th, says: "The Sunday School cause continues to prosper in this part of the vineyard and we feel elated over the prospects for the work in general." With his letter he forwards contributions towards the purchase of the JUVENILE INSTRUCTOR from thirteen of the German Sunday Schools.

A LITTLE BOY'S FAITH.

THE following narrative was told by the mother of an eight-year old boy, who said that her little son had taught her one of the most valuable lessons in faith that she had ever learned.

The child was severely afflicted with some trouble that greatly impaired his breathing. He seemed to have wholly lost the use of his nose, as an organ of respiration, and he was compelled for months at a time to breathe entirely through the mouth.

While reading the paper one morning, the mother chanced to see that some nose and ear specialists had located in Salt Lake, so she resolved to take the boy to them to see if they could effect a cure. She did so. The little fellow was put to a torturous examination, which naturally enough was very trying to both mother and son. The trouble was caused, the doctors said, by the growth of a membrane between the nose and ear, which could only be removed by an operation. The good woman possessed that horror of an operation entertained by many people, and as winter was just setting in, she decided not to take the doctors' advice, fearing that the boy might take cold and thus greatly aggravate matters.

In the spring our sister came across another advertisement, announcing the arrival of some other specialists of nose diseases. As the child had suffered much during the cold months, she once more made up her mind to seek medical aid.

Sister N—had a neighbor who had been for many months an invalid. In thinking of her sick sister it came suddenly to her, that some work in the temple, directed especially to the restoration of her health, might prove of great benefit. Why, thought she, this is the very time to offer such a suggestion, I am going to Salt Lake, to take David, and can take Sister — just as well as not.

Accordingly, the plan was carried out,

mother and son and sick neighbor went to the city. On the morning of their arrival, the boy was taken to the new doctors. As before, he was submitted to a severe examination, which greatly distressed him. The mother had told these new doctors what the other physicians had said. Their investigations, however, seemingly, did not lead to the same conclusions; they declared that no membrane had formed, for, said they, a tube is readily inserted through the passage leading from the nose to the ear. They told our sister she must remain in Salt Lake for some time, that the child must be systematically treated, and that they could assure her of no results within six weeks.

The mother was of course very anxious, she felt a certain lack of confidence in doctors in general. What the first specialists had said, the second had contradicted in every particular. She did not know how to spare so much time from her other children; then the expense, of course, would be heavy. However, it seemed the only course that lay open to her, so she agreed to have the child treated.

That afternoon she went with her sick sister to the temple to arrange for her work. One of the temple hands, who had seen her in the morning, began to make inquiries concerning her little son, and finally asked if he wouldn't like to go through the temple. "Yes, indeed," replied the mother, "he would be very much pleased, he took it so hard that he could not go through at its dedication."

As our sisters approached their boarding-house, they saw the little man standing in the yard; "David," said his mother, "how would you like to go to the temple?" "And I'll be made well there," responded the child, clapping his hands, "and don't I have to go to those doctors any more, who hurt me so much?"

"Oh! mama! mama! teacher told us in school about people who were healed in the temple."

The mother confessed that up to this time it had not occurred to her that the God who could heal her sick neighbor, could just as well relieve her little boy. She said there was something about the nature of his trouble that made her feel she must have a doctor. However, when she saw the child's faith, she did not explain that she intended to take him only on a visit, but told him God could heal him.

The next day the gleeful boy went with his mother to the temple. As they entered the building, he noticed one of the brethren taking donations. His mother explained to him that that was the place where contributions were made for the support of the temple work. «Then,» said he, «We'll give the money

to the temple we were going to give to the doctors, won't we, mama?» «Yes, my son,» the mother replied. Then suitable clothing was provided, and in full faith the child was baptized for his health. As he came out of the water, he said, «Now, mama, I am healed.» And it was as the child had said. Ofttimes since he has tried to tell his mother of the happiness that overcame his little soul as he stood in the water. He would say, «Mama, I never before felt such a feeling.» From that day to this little David has never been afflicted in like manner. I am personally acquainted with the little boy and testify that this thing is true.

Alice L. Reynolds.



TOPICS OF THE TIMES.

ANCIENT BUDDHISTS IN AMERICA.

THERE is a growing idea amongst some investigators that many centuries ago Buddhist priests from China crossed the Pacific Ocean, landed on the North American shore and established themselves in Mexico. It is affirmed that remains of their work in that land still exist, and also that the Chinese chronicles contain an account of the visit.

It is said that from early times the Chinese classics, as well as their historical, geographical and poetical works allude to a country or continent at a great distance to the east of China, under the name of Fusang or Fusu. Its approximate distance is given as above six thousand five hundred miles. Its breadth is stated to be about three thousand two hundred and fifty miles. A wide sea is said to lie beyond it, which would seem like a reference to the Atlantic Ocean.

It is further stated that Hui Shen, a native of Kabul, went to Fusang, and in 502 A. D. was received by the emperor of China. Hui Shen gave an account of his mission work among

the people of Fusang, stating that the Buddhist religion was introduced there in 458 A. D., and described his journey through the Aleutian Islands and Alaska; and his account of the natural resources and the manners and customs of the people fit perfectly with the theory that he taught in Mexico.

We see no reason why this may not be true. We do not say that it is. The Lord about six hundred years before the advent of the Redeemer in the flesh promised Lehi that as long as he and his descendants were faithful in observing His laws the land of America should be kept from the knowledge of all other nations. And so it was. The knowledge of America, however great or little it may have been in earlier times, faded from the remembrance of the peoples of the eastern continent, and the land was preserved exclusively for the chosen branch of the olive tree of Israel which God had here transplanted. But evil days came. The people forsook their God. They rioted in iniquity. Then His hand fell heavily upon them, and the two branches of the same family met in deadly hatred, and ceased not the bloody conflict un-

til one, the Nephite, was destroyed. God's promise was fulfilled both in their isolation and in their destruction. After their determined turning away from Him they had no further promise that other people should not be led to this land. Indeed, the coming of the Gentiles in later years was minutely foretold by their prophets.

The destruction of the Nephites took place at Cumorah in the year 385 after the birth of Christ. Moroni closed his record when 420 years from that all-important event had

passed away. The visit of this Buddhist priest to these shores is placed at A. D. 458, so there is nothing contrary to the promises or prophecies in the Book of Mormon in his coming. Had his visit been placed at one hundred years earlier we should not have believed in it, because it would have been contrary to the word of God, but, as it is, there is no physical impossibility or historical improbability in the story, and no conflict with the revelations in the Book of Mormon.



UTAH AND HER PIONEERS.

A trackless wilderness, a dreary waste
Of dead gray valleys, and of arid peaks;
A voiceless solitude, whose inland sea
Moves to no tides, but level lying, speaks
Decay accomplished, passionless despair;
Sightless, emotionless, deep silence everywhere.

Deep silence, save for howl of famished wolf,
Who skulking came to slake his burning thirst,
Where but a thread of water silent slipt
'Twixt storm-worn banks, all barren and accurst.
The roving winds here seemed bereft of breath,
All given up to stillness and to death.

No bright bird's wing stirs all the pulseless air;
No cloud of promise veils the brazen sky;
No flowers lift their faces from the earth;
The sunbeams fall upon the earth to die.
All is as void, and of as little worth
As when God's voice from chaos called the earth.

But hark! A human sound the silence breaks,
Down thro' a mountain pass they fainting came,
A second Israel, to a «Promised Land.»
And their great leader—Brigham Young his
name—

Paused in this desert with uplifted hand,
Invoked God's blessing on the faithful band.

They came—from Nauvoo's battered walls they
came—

Outcast, despoiled, their friend and prophet slain.
Paused in this desert, and God's answer came
To that petition in bright showers of rain.
The promised fruitage of another year,
Gleamed like a rainbow in each crystal tear.

Truth planted freedom's ensign on the peaks;
Faith struck the plow deep in the desert's dust;
Love nerved the arm to labor and be strong;
God's promise kept bright their holy trust;
Peace in their souls made patience sweet and
strong;

Good will to man moved all their hearts to song.

Because for His sake they had borne reproach,
Nature's rich bosom thrilling overflowed;
And corn and wine replaced the desert waste—
They reaped abundance where they little sowed.
Birdsang in rapture: where the gaunt wolf stood
Rose a fair city, and a pleasant wood.

The rock-ribbed mountains yielded up their stores
Of salt and silver, copper, gold and coal;
And craftsmen came from every land and clime.
Fair wisdom purely filled her golden bowl,
Bright water gushed from earth in living rills,
And cattle sleek fed on a thousand hills.

'Tis years, yet some of them with us remain,
Made strong by truth, for truth and life are one.
They've seen fair temples lift their stately walls,
The pure unselfish work of love begun;
And earth has nothing more to give or lend,
To those who made the God of Hosts their friend.

Like her who travailed in the wilderness,
Great were the issues born of toil and pain.
As those sad Moors who fair Granada left,
They hold the keys to their beloved Spain;
And back again, led by the hand of God,
Their children's feet shall press Missouri's sod.

Ellen Jakeman.



FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

A QUEER PLAYHOUSE.

I SHOULD like, if I may, to tell you a true story about a queer playhouse that my brother Howard built for my sisters and myself, nearly fifty years ago. I then lived in Salt Lake City with my father and mother and one brother, not very big, but he was bigger than I was, just the same. A boy ought to be the biggest and oldest when there is only one boy and five girls—there were only four girls then, now I think of it, the other girl came to us later on. There were no fine brick houses, electric lights, trolley cars, or paved streets in Salt Lake City at that time. Most families lived in small cottages, built of logs or sun-dried bricks, called adobes, with so few rooms in them that none could be spared for nurseries or playrooms, and what few playthings the little people had were mostly made at home. I guess you would laugh if you could see some of those playthings—rag dolls with cheeks and lips colored with something the boys called red keel; I don't know whether that's the right name or not. The little girls loved their dolls as well as you do yours which have pretty bisque heads and «really, truly» hair. Many of those little girls had never seen any other kind of doll. Oh! and then, the cute little rolling pins and potato mashers and breadboards made by papas and older brothers!

But you are waiting to hear about the funny playhouse, so I will come back to my story. There was a store not far from our house, and when our brother could be spared he

sometimes did chores or errands for the man who kept it. One day the storekeeper gave him three large crates that had been brought to Salt Lake with dishes packed in them. The crates were made of a kind of willow which was split in the middle and the bark left on. They were big, very big, loosely woven, square baskets. Some neighbor boys helped my brother bring them home and place one upon another at the back of mother's kitchen. The three nearly reached the roof. The boys fastened them securely to the wall and the board roof of the kitchen. Then brother sawed a hole in each crate for a door, and made little doors of pieces of boards and hung them on leather hinges. He made a ladder that reached to the top story and a shorter one for the middle room. There was no need of windows, as the cracks between the willows gave plenty of light. Mother gave him some pieces of carpet for the floors. When he called us to take possession of our three-story playhouse, we were proud and happy little girls.

We used the room on the ground floor for a kitchen and dining room; the next above it for a parlor and sewing room. The top story was our bedroom. We had a bed in it covered with a gay little patchwork quilt. We kept our dolls there most of the time, especially one of them which was as big as a six month's old baby, (brother made that doll), it was made of muslin and stuffed with sawdust, which made it so heavy that we played it was sick most of the time and kept

it in bed. You would too if you had been us, but the other dear dollies we took with us when we played "going a visiting." Their clothes were the very pride of our hearts, because we made them ourselves, and it comforted our pricked fingers to do a little innocent bragging while looking at each other's work.

We had no tables or chairs, and we could not have used them if we had had them, as the ceilings of our little house were too low. Mother told us how the Turks sat on cushions, so brother put soft meadow grass under our pieces of carpet and we sat on them and played that we were Turkish ladies.

When we played "visit," we took "really truly" work with us. Little girls were taught to knit their own stockings fifty years ago. I suppose that many of you have seen your grandmothers knit, and don't you think it nice work for little girls to do when they play "going a visiting?" We did. There was something else we liked to do. I will tell you about it: There were no sewing machines in Utah then, so mothers taught their little daughters to sew very neatly; we could run and hem and backstitch and overcast plain seams. Can you do that? Very proud were little girls in those days so long ago when their mamas examined their work and said, "Your work is neatly done and you have kept it very clean, my child; now you can play (blind man's buff,) (pussy wants a corner,) or (wolf over the river,)"

When we played "visit" of course we took our dear dollies, Oh! I should have said babies, with us, but after kissing and petting them, and looking to see if any teeth were starting to grow in their queer little pink cambric mouths, we sung them to sleep like mama did

her baby, and took our work and chatted merrily while we knitted stockings or hemmed pillow cases or towels for mama. Oh! I do wish that I could make a picture for you of those four happy little girls, but who could make a picture of four little girls in a great, big three-story willow basket house, sitting on cushions of sweet-smelling meadow grass? You could not smell the grass or hear the children innocently reminding each other that the work they were doing was "grown-up ladies' work" and you would lose part of the fun.

We took turns making and receiving visits. We also changed about so that each had her turn living in the parlor, the bedroom and the kitchen; you see that made it fair all round. We were not very well supplied with dishes, as we had only three little saucers, a tiny earthen teapot, and a very small pewter tea set, only big enough for the dolls, as the little cups held no more than a lady's thimble would; but we had two or three bright tin cups and a few pieces of broken plates, so we got along very well.

Whenever it rained we had to move out, and wait till the warm sun dried our house before we could move in again, but we did not mind that a bit. Children like to play that they are moving, there is a pleasant excitement about it.

I am sorry to tell you that we did not enjoy our grand basket house long. It makes the tears come to my eyes to think of the cause of its being taken down. One day, while we were getting up an unusually fine dinner in our little dining room, my mother called me to bring her a cup of hot water. My sister, Mary, not knowing that I had a cup in my hand, accidentally ran against me.

The cup fell from my hand and the hot water was spilled on her poor little neck and shoulder. She wears the scar of it yet. Before her clothing could be removed she was seriously burned. We could not bear to play in our house after that, so Brother Howard took it down and cut it up into kindling wood.

It may be when you read this, that you will say, «It's all about girls.» Not so. Was it not a splendid little boy who built our house, and often looked on with happy shining eyes when we were playing in it? The same dear boy gathered beautiful sego lilies and wild larkspurs and blue bells and sweet-williams for us, and do you think, dears, a queen could have lovelier decorations for her palace? O, yes, this little story will mean as much to boys as it will to girls if they think about it a little.

M. J. C. L.



REQUESTS OF THE AMERICAN BANDS OF MERCY.

Please don't abuse the cats, but shelter and feed them.

Please be kind to the dogs and give them water.

Please don't jerk, kick, whip or overwork your horse.

Please don't dog or stone the cows.

Please don't fish or hunt for sport, or use steel or cruel traps.

Please don't give pain to any creature.

When you see any creature in need, please give it food and water.

When you see any creature abused, don't fail, earnestly but kindly, to protest against such abuse.

Be above using tobacco or liquors.

Be above using profane or vulgar language.

Be clean in body and mind.

Always do good, and never evil.



TO THE LETTER-BOX.

A True Story of a Little Thief.

I have read some little stories in the JUVENILE, so I thought I would also write one.

One morning when Mama opened the door to take in the milk she found a basket tied to the door knob, and in it was a tiny, fat puppy, rolled up in a piece of carpet. The milkman had promised us a dog, so here he was.

Such rushing about as was heard as Pierre and Lillian raced to see which could get down stairs first. Pierre didn't take time to walk but slid down the banister and darted into the dining-room with his shoes in his hand, while Lillian followed with half her clothes under her arm. Both were so eager to see what Mama had to show them that they couldn't wait to finish dressing. Then there were such shouts of delight as Papa stood the puppy on the floor, where he tried his best to walk, but only succeeded in taking two or three steps without tumbling and bumping his little fat nose.

Finally getting discouraged, or perhaps he was homesick and missed his mother, he commenced to yelp and cry at the top of his voice, making us understand that he felt very badly indeed. No one could quiet him but Mama, and as she was obliged to use her hands in getting breakfast, she slipped him into the pocket of her big kitchen apron where he rolled up and went to sleep.

There he spent his days and nights too. He

was allowed to play in the yard but when he was sleepy he would stand up by the bag and bark and wag his tail, which said plainly, «I'm sleepy. Won't someone please put me in my pocket?»

Grandma called him Butterball, Pierre and Lillian liked the sound of that name so they called him Butterball also. Now he is tall and slender, and leaps and jumps like a fawn.

He was so bright that he soon learned to jump through a hoop, to stand alone, play ball, hide-and-seek, and finally, to fetch Papa's slippers. One evening he trotted off, but was soon back with another slipper and put it by Papa's feet. We traveled over the entire neighborhood next day but could not find the owner. Butterball then met Papa at the gate with the mate to it. Papa took the slipper and gave Butterball a whipping, the first one he ever had, but in spite of his punishment every few days he brought a new slipper home, till Papa had three pairs and an odd one.

Papa decided to fasten Butterball up. He kept him tied up for three weeks. He has a new trick now. When Pierre is riding his tricycle he stands up behind with his paws on Pierre's shoulders and rides up and down the street by the hour, seeming to enjoy it as well as the boys do.

LEDA CHANDLER, Age 11.



In a Far-off Land.

LAUNCESTON, TASMANIA.

I am just writing to you from a far-off land, Tasmania. The first Elder we met was C. A. Orme, of Tooele, in the year 1896. We were baptized on August 9th, 1897; it was a cold night. After a walk of a mile and a half, my father and mother and my eldest sister

and myself were baptized. Brother Orme baptized us all and confirmed my mother and myself; Brother John Clayson, of Payson, confirmed my father and my sister. I have four sisters, three are too young to be baptized. We are anxious to get to Utah. We hold Sunday School at our place. We have three classes. I am in the Book of Mormon class. Brother Bryan from Erda, teaches me. I read the little letters out of the JUVENILE INSTRUCTOR and like them very much. You have never received a letter from Tasmania before, so I thought I would write to you. I will write more another time.

Your friend,

ELSIE NASH, Age 13.



The Same Old Story.

CENTRAL, ARIZONA.

I like to read the letters in the JUVENILE INSTRUCTOR, and I thought you would like to hear from me. I am ten years old. I came from Spanish Fork, Utah, to this country two years ago. I go to Sunday School and Primary, and I am in the first intermediate class. My mama does not set any breakfast on fast day, so we are not tempted to eat. I hope to see this letter in print as it is my first letter to the JUVENILE.

Your little friend,

GRACIE TATE.



Our Trip to Snake River.

ELBA, IDAHO.

This spring Papa, my brother, my sister and I went to Snake River. My sister taught school there last winter. We were two days going and three days coming back. We crossed Snake River twice on a ferryboat.

When we were coming home Papa killed two rattlesnakes. We saw many grand sights. We saw the Thousand Springs, and the famous Blue Lake Orchard; but the greatest scene was the Shoshone Falls. These falls are two hundred and eighteen feet in height. We went down two ladders and a steep path till we were right under the falls and could see them plainly. It was a grand and rugged scene.

EDNA HATFIELD.

Grandpa and the Mormon Battalion.

MANTI, UTAH.

I thought I would write another letter to the JUVENILE. In looking over the letters, I saw one from Lottie Bulkley, written about

my grandpa. It was two years and a half after he enlisted in the Mormon Battalion, before he got back to Grandma. When he enlisted he left her in a wagon; that was all the house she had. She had only twenty pounds of flour, and she did not know where any more was coming from. But she relied on the Lord, and He blessed her with health and means so that she had plenty until Grandpa returned. That was many years ago. Now they have both passed away, firm in the faith. I hope their grandchildren will follow in their footsteps. I have been healed by faith several times. I am ten years old.

Your little friend and well wisher,

LEONA M. FARNSWORTH.

O JESUS! THE GIVER OF ALL WE ENJOY.

WORDS BY W. W. PHELPS.

MUSIC BY H. H. PETERSEN.

O Je - sus! the Giv - er of all we en - joy, Our lives to Thy
hon - or we wish to em - ploy; With prais - es un - ceas - ing We'll
sing of Thy name, Thy good - ness in - creas - ing, Thy love - we'll pro - claim.

With joy we remember the dawn of that day,
When cold as December, in darkness we lay;
The sweet invitation we heard with surprise,
And witnessed salvation flow down from the skies.

The wonderful name of our Jesus we'll sing,
And publish the fame of our Captain and King.

With sweet exultation His goodness we prove;
His name is salvation His nature is love.

We now are enlisted in Jesus' blest cause,
Divinely assisted to conquer our foes:
His grace will support us till conflicts are o'er,
He then will escort us to Zion's bright shore.

PURCHASE OF JUVENILE INSTRUCTOR.

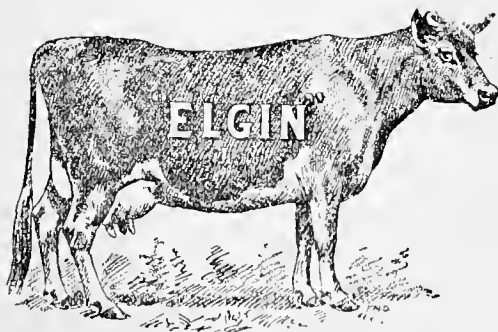
Amounts received by the General Treasurer from the Stake Sunday School officers and schools for the purchase of the JUVENILE INSTRUCTOR, to July 12th.

SECOND LIST.

ALBERTA STAKE.	DAVIS STAKE.	NERO STAKE.	ST. JOSEPH STAKE.
Magrath.....\$10 00	Farmington, Central 17 05	Leland..... 5 90	Central..... 6 95
ALPINE STAKE.	Centerville..... 8 70	Payson, 2nd Ward... 24 70	TOOELE STAKE.
Highland..... 1 15	EMERY STAKE.	Salem..... 23 00	Tooele..... 31 05
Lehi..... 29 15	Cleveland..... 1 10	Sp. Fork, 4th Ward.. 9 00	
Lehi, North Branch. 5 30	FREMONT STAKE.	Santaquin..... 8 60	
Linden..... 8 25	Stake Officers..... 1 00	NORTH SANPETE STAKE.	UTAH STAKE.
BANNOCK STAKE.	Bladen..... 4 25	Freedom..... 76	Springville 1st Ward 8 10
Chesterfield..... 11 00	Lyman..... 5 00	Indianola..... 2 15	Timpanogos..... 3 79
Center..... 3 75	Rexburg, 2nd Ward. 11 20	Wales..... 4 15	Grand View..... 1 60
Lund..... 2 40	GRANITE STAKE.	ONEIDA STAKE.	Provo, 2nd Ward..... 8 20
Mound Valley..... 2 70	East Mill Creek..... 5 30	Mink Creek..... 6 60	WAYNE STAKE.
Trout Creek..... 3 70	Farmer's..... 23 00	Preston..... 21 40	Lyman..... 4 70
BEAR LAKE STAKE.	Forest Dale..... 14 65	Treasureton..... 3 35	Teasdale..... 3 30
Nounan..... 2 75	Granger..... 13 80	Whitney..... 6 30	WEBER STAKE.
Paris, Second Ward.. 11 75	Grant..... 9 87	PAROWAN STAKE.	Stake Officers..... 6 20
BEAVER STAKE.	Mill Creek, 1st Dist. 4 85	Hamilton..... 1 25	Eden..... 3 40
Stake Officers..... 1 65	Murray..... 11 70	POCATELLO STAKE.	Marriott..... 7 80
BINGHAM STAKE.	Taylorville..... 11 95	Stake Officers..... 2 75	Ogden, 1st Ward.... 27 65
Annis..... 2 66	Taylorville, South.. 5 30	Pocatello..... 11 55	Plain City..... 14 00
Blackfoot..... 2 65	JORDAN STAKE.	SALT LAKE STAKE.	Pleasant View..... 8 00
Eagle Rock..... 9 90	Crescent..... 1 60	First Ward..... 9 65	WOODRUFF STAKE.
Menan..... 5 00	Draper..... 10 65	Sixth Ward..... 17 45	Randolph..... 11 40
Woodville..... 2 50	East Jordan..... 3 40	Eleventh Ward..... 21 35	Woodruff..... 10 60
BOX ELDER STAKE.	Granite..... 5 00	Seventeenth Ward... 26 95	EASTERN STATES.
Brigham, 3rd Ward.. 20 60	Sandy..... 3 40	Twenty-second Wd.. 29 25	Rexville..... 1 20
Brigham, 4th Ward. 8 25	West Jordan..... 2 40	Cannon..... 10 00	NORTHERN STATES.
Penrose..... 1 60	JUAB STAKE.	Brighton..... 6 40	Council Bluffs..... 1 00
Snowville..... 3 65	Stake Officers..... 1 00	SEVIER STAKE.	GERMAN MISSION.
Three Mile Creek... 6 55	Nebo..... 2 05	Aurora..... 3 80	Berlin..... 1 20
Willard..... 11 25	Heberville..... 1 20	SNOWFLAKE STAKE.	Bremen..... 29
CACHE STAKE.	JUAREZ STAKE.	Snowflake..... 11 85	Barsinghausen..... 24
Clarkston..... 6 30	Dublan & Morales... 17 31	STAR VALLEY STAKE.	Cologne..... 14
Coveville..... 5 10	Juarez..... 11 80	Bedford..... 2 75	Frankfurt..... 48
Greenville..... 2 90	KANAB STAKE.	ST. GEORGE STAKE.	Hamburg..... 1 53
Logan, 2nd Ward.... 11 30	Kanab..... 18 00	Harmony..... 2 70	Kiel..... 47
Logan, 5th Ward.... 9 00	Mt. Carmel..... 3 60	Hebron..... 1 15	Lubeck..... 25
Logan, 6th Ward.... 11 95	MALAD STAKE.	Pinto..... 2 70	Saarbrücken..... 19
Mendon..... 4 86	Woodruff..... 1 95	St. Thomas..... 2 05	Sargemund..... 10
Newton..... 8 20	MILLARD STAKE.	ST. JOHNS STAKE.	Sorau..... 20
Petersboro..... 2 25	Fillmore..... 5 60	St. Johns..... 14 50	Stettin..... 60
Smithfield..... 20 86	MORGAN STAKE.		Stuttgart..... 31
CASSIA STAKE.	Milton..... 2 60		
Almo..... 4 20			
Oakley..... 20 30			

CORRECTIONS.

In the first list, published June 15th, the following errors appear:
 American Fork is listed in Utah Stake instead of Alpine.
 Kanab is credited with \$13 50 which should be credited to Orderville.
 Pocatello is credited with \$2.05, which should be credited to Cambridge Branch.
 Sugar is credited 90c. too much; this amount belongs to Pleasant View, Granite Stake.



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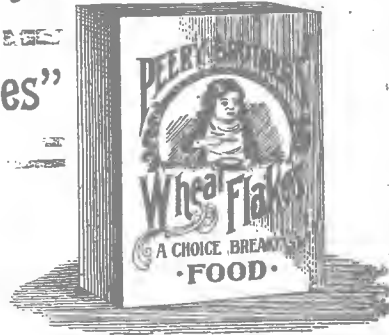
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C.

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Growing continuously, it is now the most reliable place in Utah for the purchaser of Dress and Dry Goods, Notions, Wraps, and Garments, Boots, Shoes and Clothing, Carpets and Wall Paper, Groceries, Stationery, Hardware, Tinware, Crockery, Glass, Stoves, Ranges, Tools, Drugs, etc., whether the intent be to buy at Wholesale or Retail.

M.

T. G. WEBBER, Superintendent.

MAIN STREET, - - - - Salt Lake City, Utah.

I.